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The beautiful and the barbarian: Image of Turks in Persian literature

The aim of this paper is to present the particular image of the Turks as attested in the Middle and Classical Persian literature. The terms and expressions by which this picture has been depicted are still alive in the contemporary Persian language. In Iran many and various have been the opinions of Turks or Turkic people in general. Turks were viewed as invaders, barbarians, often erroneously identified with legendary Turanians, a people hereditary inimical to Iran. However, in the course of time, during the years spent under the Turkish reign, under various Turkish kings and princes, who adopted the Persian language, the Muslim religion, promoted Persian literature and the fine arts, the Iranians, who used to live side by side with ordinary Turks, time and again had to overcome their deep-rooted prejudice.

1. Turks and Turanians

Both Middle Persian and Classical Persian texts confirm that Iranians considered Turks as descendants of the legendary Turanians, people hostile to them and therefore the terms *turk* [twlk] and *tūr* [twl] were used interchangeably as synonyms. Turanians were the hereditary foes of the old Iranians, and their name is attested in the *Avesta*, where *tūra-*, *tūrya-* 'bezeichnet ein Volk: turisch, Tūrer, Tūrānier' (AiW 656), the Book Pahlavi *tūr* [twl] 'one of a people inimical to Ērān, Turanian', *tūrān* [twl'n] '(land of) the Turanians' (McK 84, Nyb. 195-6). Cf. contemporary meanings of this word: *tur* 'name of the eldest son of Feridun, the country of *Turān*; a Turk (!); a sturdy wrestler; a champion; a sweetheart'; *turi*

(*turiyān*) 'a Turk, Turkoman, Mongol' (Steingass 334-5); *Turān*¹ 'Turkomania, Turkistan, Transoxania' (Steingass 334), *turāni*² 'a Scythian, Turkoman' (Steingass 334):

Az Irān be Turān ke juyad nešast, magar xordanaš xun bovad yā kabast.
(Ferdousi)

'If anyone from Iran wants to settle down in Turan, blood or deadly poison will be his food.'

The sources of such hostile relations between Iran and Turan go back to the times of legendary Feridun (MP *frēdōn*, Av. *θraētaona*), who divided his kingdom among his sons: the eldest Tur (MP *tūč*, Av. *tuirya*) received the East, i.e. the country of Turkeštān; Salm (Av. *sairima*) – the West, Hrōm,³ i.e. the eastern Roman Empire; and the youngest Iraj (MP *ēraj*, Av. *airya*) was given the land of Iran (Ērān). Their names derive from the countries over which they were supposed to have ruled (cf. *Fravardīn Yašt* 143). The youngest Iraj, the ruler of Iran, was slain by Tur and Salm,⁴ and thus the enmity between the countries began:

Mēnōg ī Xrad (21.24-26): *Čē az abēzag dēn rōšn paydāg, kū anērīh ī Hrōmāyīgān, ud Turkān-iz, abāg Ērānagān, bun az ān kēn būd īšān pad ōzadan ī ēraj kišt, ud tā frašegird hamēw paywandēd.*

'For it is clearly declared by the pure revelation, that the origin of the estrangement (*anērīh*⁵) of the Arūmans, and even the **Tūrānians** (*Tur-kān*!), from the Iranians, was owing to that malice which was generated by them through the slaughter of Aīrīk; as it always adheres until the renovation.'⁶

Since then the Turanians were considered as the greatest enemies of the Iranians, the righteous believers of Ahura Mazda. In the Avestan *Ābān Yašt* a warrior Tusa begged the immaculate goddess Anahita that he might smite down his foes and those who hated him:

Ābān Yašt (V. 54): *Avat āyaptəm dazdi-mē vaṇuhi sevište Aredvī Sūre Anāhite (...) yaθa azəm nijanāni Tūiryanəm dahyunəm pañcasaynāi sa-*

¹ Also a feminine proper name (Haim 145).

² Cf. Pashto *turānay* 'malicious man, trouble-maker'.

³ *Hrōmāyīg* 'Greek, Byzantine, Roman' (McK 44); cf. NP *rumi* 'Roman, Greek, Turkish' (Steingass 596).

⁴ ASS (*Abdih ud sahiḡih ī Sīstān*) 5: *Az frazandān ī Frēdōn, Salm kē kišwar ī Hrōm, ud Tūč kē Turkeštān pad xwadāyih dāšt, Ērij Ērān dahibed būd, u-š(-ān) bē ōzad.*

⁵ MP *anērīh* 'ignobility, barbarity' < *anēr* 'non-Aryan, ignoble' (McK 9).

⁶ *Menog-i Khrad* (E. W. West, *Sacred Books of the East*, volume 24, Oxford University Press, 1880, p. 52).

taynāišča sataynāi hazayraynāišča hazayraynāi baēvareynāišča baēvareynāi ahqxštaynāišča.

‘Grant me this, O good, most beneficent Ardvī Sura Anahita! (...) that I may smite of the **Turanian** (*Tūiryanqm*) people their fifties and their hundreds, their hundreds and their thousands, their thousands and their tens of thousands, their tens of thousands and their myriads of myriads.’⁷

In fact, when the real Turks appeared in the 6th century C.E.,⁸ Iranians recognized them as their old foes. In the 9th century this identification was supported and strengthened by Persian poets and writers, e.g. Ferdousi, who in his *Šāhnāme*, based on old chronicles, other literary sources and legends orally transmitted from generation to generation, univocally identified Turanians with Turks and used to call their land, i.e. the boundless parts of Asia northeast of Iran, as: *Turān-zamin*, *šahr-e Turān*, *marz-e Turān*.⁹ Such was the traditional view: many Pahlavi texts and their interpreters make no distinction between those two nations: their names sound almost the same, both of them are invaders, barbarians and dangerous for Iranian people. This way the legendary foes became real ones. In one of the Middle Persian texts there is a prophecy about the harsh era of foreign (Turk and non-Turanian) domination over Iran:

Zand ī Wahman Yašt (II. 48-9): *Ud xwadāyīh ud pādixsāyīh ō anērān bandag rasēd, čiyōn ān Tōrk [twlk] ud Atūr [htwl].*

‘And rule and sovereignty come to non-Eran slaves, such as the **Turk** (*Tōrk*) and **non-Turanian** (*A-tūr*).’¹⁰

In the VII chapter of *Dēnkard*, which deals with the events till the end of Zarathustra’s millennium, after a bitter lamentation over the anarchy in the Iranian lands caused by foreign rule, one can read about the arrival of an immortal son of Vishtasp, who will finally come to restore the religion and destroy the wicked – among them “Turkish demons with dishevelled hair” are mentioned:

⁷ *Ābān Yašt* (“Hymn to the waters”) translated by James Darmesteter, *Sacred Books of the East*, American Edition, 1898.

⁸ “The Turks first appeared in the 6th century under the Old Turkish empire. After the decline of the empire strong Turkish elements still remained north of the Aral lake (Oghuz and Kipchak), waging continuous wars against the caliphate and the Iranian dynasties. The Eastern Turks began entering Central Asia in the 9th century, but this was a gradual process.” (*EI*, s.v. Turkish-Iranian language contacts, p. 226).

⁹ According to the Sasanian inscriptions the “real” Turanians lived between Sakistān and Makurān “down to the shore of the Indus river”, and their country formed together with Hind and Sakistān the domination of the Sakān-šāh (the modern province Kalāt in Baluchistan; see Nyb. 195).

¹⁰ *Zand-i Vohuman Yasht* II. 48-49 (E. W. West, *Sacred Books of the East*, vol. 5, Oxford 1897).

Dēnkard (VII. 8. 47): “He also smites the evil spirit, together with his creatures; and those three manifest branches, that worship the fiend with simultaneous worship, are really these who march for eminent service on horses, even the **Turkish demons with dishevelled hair**, the Arab, and also Shēdāspō the ecclesiastical Arūman.”¹¹

Hatred and rivalry between Turks and Iranians are a dominant and recurrent theme of the *Šāhnāme*. The border between these two adverse worlds was demarcated on the Amudaria river (Jeyhun, Oxus). It is said that the Sasanian king Bahram Gur ordered to place there a pillar of stone as a landmark. Since then all never-ending wars with Turan began with crossing it by them.

Nešāni, ke Bahrām yal karde bud ... ke az Tork va Irāniān dar jehān kasi z-in nešān hič bar nagozarad. (Ferdousi)

‘The mark, which Bahram the hero had placed ... that neither Turk nor Iranian in this world could cross it.’

It is worth stressing that according to Middle Persian religious scriptures the border between Iran and Turan was marked by a miraculous ox:

Dēnkard (VII. 2.62-4): “Just like that which is declared, that in the reign of Kay Us there was an ox, and a splendour had come to his body from the sacred beings; and whenever a dispute as to the frontier arose between Iran and Turan, that ox was brought, and the boundary between Iran and Turan was truly shown by him. And because, when an Iranian had to seek a decision as to a Turanian in a dispute and lies occurred, the Turanians were constantly convicted through the showing of the boundary by the ox, and happened to be defeated by the Iranians – and, besides that, their envy also arose as to Kay Us, even of his ownership – therefore, on account of his possession of that wonder, the Turanians proceeded about the smiting and destruction of that ox, and, through their sorcery and witchcraft the mind of Kay Us was disturbed about that ox, and he went to a warrior, whose name was Srito, and ordered him to kill that ox; so that man came to smite the ox. And here is manifested a wonder of importance by that ox, such as revelation mentions thus: To him spoke the ox, in grave words, thus: ‘Thou shouldst not murder me O Srito! thou seventh of those of this race; you will atone for this malice when Zartosht, the most desirous of righteousness among the existences, arrives and proclaims thy bad action in revelation; and the distress in thy soul becomes such as is declared by

¹¹ *Dēnkard* VII. 8. 47 (E. W. West, *Sacred Books of the East*, vol. 5, 1897, p. 104).

that passage where it says: As death occurs to him, that of Vadak and the like occurs'."

In the Classical Persian literature, whenever the name *turk*¹² appears, although still mistakenly applied to legendary Turanians, it is henceforth used to denote (according to the Steingass dictionary 296): 1. a Turk, comprehending likewise those numerous nations of Tatars between Khwarazm and China, who all claim descent from Turk, the son of Japheth; 2. Turkistan; 3. a Scythian (!),¹³ 4. barbarian, robber, plunderer, vagabond; 5. (met.) a beautiful boy or girl, the beloved; (according to the Dehxodā's dictionary): 1. one opposite to *tāzik* (one of Arab blood born and brought up in Persia); it is said that the Turks are descendants of Japheth, the son of Noah;¹⁴ 2. name of a tribe in Turkistan; 3. (met.) the beloved; 4. (met.) servant, slave, page (cf. the dictionary of Borhān¹⁵).

2. The Turkish language

The Iranians praise their own language and dismiss Turkish, even to the extent of claiming that the Turks have no language but speak various dialects. The idea that Persian is superior to Turkish is widespread even nowadays, and the reasons given for this 'superiority' are as follows: Persian is viewed as older, easiest to pronounce, more elegant, melodious and therefore best for poetry and singing. Persian speakers feel that their language is the most beautiful with an incomparable lexical richness, and the literature extant in that language is of the greatest value. This opinion prevailed also in the 19th century in Europe. S. Rousseau wrote:

"There is nothing, which affords a stronger proof of the excellence of the Persian tongue, than that it remained uncorrupted after the irruption of Tartars, who at different times, and under various leaders made themselves masters of Persia. For the Tartarian princes, and chiefly Tamerlane (Timour), who was a patron of Haufez, were so far from discouraging polite letters, like the Goths and Huns (...) that they adopted

¹² Due to many errors in writing and reading it also appears as *tamudi* 'belonging to Turan, Turanian', hence *tamudān* 'Turks, Turan, Turanians' (Steingass 325).

¹³ Some Iranologists believe that Turanians could be identified with the Saka tribes. Also the term *moqol* 'a Mogul, Mongolian; the Great Mogul, emperor of Hindustan' has been used to denote: the Tartars, natives of Turan, Scythia or Transoxiana and ... the Georgian Christians (cf. Steingass 1281).

¹⁴ Noah, just like Feridun mentioned above, had three sons: Shem, Ham and Japheth, who were the ancestors of all the people on earth (cf. Genesis 10).

¹⁵ Borhān-e Tabrizi, *Borhān-e Qāte* (compiled in 1062/1651-2), critical edition by M. Mo'in, 4 vols. Tehran 1330 š./1951.

not only the language but the religion of the conquered country and promoted the fine arts with so boundless a munificence, that it is not in the power of history, either of modern times, to furnish a parallel. (...) The Turks themselves improved their harsh dialect by mixing it with Persian, and Mohammed II, who took Constantinople in the middle of the 15th c., was a protector of Persian poets.”¹⁶

Language evaluations are tied to questions of national identity. The Persian language was of course more useful and prestigious than Turkish at given periods of history, but needless to say, this was due to the pre-eminence of the speakers at that time and not to any inherent linguistic characteristics. In the contemporary dictionary the Modern Persian *Farhang-e fārsi-ye emruz* (Sadri Afšār, et al., 1377 Tehrān) the Turkish language, i.e. *torki*, is described as follows: “One of the languages of the Ural-Altaic group, or Turani (still!)”, which can be divided into four dialects: *torki-ye āzeri* ‘the language of the people of Azerbaijan’, *torki-ye estāmbuli* ‘the Turkish language of Turkey’, *torki-ye šarqi* ‘(lit. eastern Turkish) Turkish of Central Asia’, *torki-ye qarbi* ‘(lit. western Turkish) Turkish of Azerbaijan and Turkey”.

The Turkish language is in spite of everything considered by ignorant Persians as being composed of various tongues, i.e. a mixture of Arabic, Persian and Turkish dialects, and for this reason it is sometimes called *molamma*’ lit. ‘a horse of different colours’ (cf. Steingass 1310), *muvala*’ lit. ‘a horse or bull marked with oblong white and black spots’ (Steingass 1348). Also Turkish writings *torkiyāt* are considered as barbarous by the Persians (Steingass 296).

3. The barbarians

Rasm-e Torkān ast xun xordan ze ru-ye dusti, xun-e man xord va nadid az dusti dar ru-ye man. (Xāqāni)

‘Cruelty (drinking blood) towards friends is a Turkish custom; he (a Turk) drank my blood but saw no friendliness on my face.’

The term *tork* in Persian language is still used in a figurative meaning as ‘barbarian’, ‘robber’, ‘plunderer’, ‘vagabond’,¹⁷ in plural: *torkān* ‘importunate beggars’ (Steingass 296); the same is in Tajiki *turk* (= *qoratgar*) ‘maruder, robber, assassin’ (Shukurov II 378). The Persian language has also preserved many other expressions and terms containing this ethnic name, which shows that in spite of

¹⁶ S. Rousseau, An essay on the language and literature of Persia, in: *A grammar of the Persian language* by Sir William Johnson, London 1804; pp. 27-33.

¹⁷ *qoz* ‘name of a Turkish people given to robbery’ (Steingass 887).

everything it is used as a synonym to coarse manners and aggressive behaviour. To mention only some of them:

torki ‘ugly, rough, rude’,¹⁸ ‘rudeness, harshness, oppression’ (Loqat-nāme-ye Dehxodā):

Be torki tāg o taxt gerefte ast. (Nezāmi)

‘He has **harshly** taken a crown and throne.’

torkāne ‘like a Turk, Turk-like’ (Steingass 296), ‘quick, rough; opposite to *adab*’¹⁹
Nān-e Torkān maxor, va bar sar-e xān be adab nān xor, va torkāne maxor. (Xāqāni)

‘Do not eat the bread of the **Turks**, courteously (*be adab*) eat bread at the table and do not eat it (**hurriedly**) **like a Turk**.’

torki-sefati ‘(Turkish manner) infidelity, unfaithfulness’ (Loqat-nāme-ye Dehxodā):

Torki-sefati vafā-ye mā nist, torkāne soxan sazā-ye mā nist. (Nezāmi)

‘**Infidelity** is not our faith; **rough** words are not suitable for us.’

torki kardan ‘to oppress, injure’ (Steingass 296); ‘to be violent’ (Loqat-nāme-ye Dehxodā):

Yek zamān bā āšeq-e xod mey xor va delšād zi, torki va masti makon, čandānke xāhi nāz kon. (Sanāi)

‘Drink wine with your beloved and be happy, do not be **violent** or drunk, make a fuss if you wish.’

Xun maxor, torki makon, tāzān mašou. (Xāqāni)

‘Do not shed blood, **do not be cruel**, do not make an assault.’

torki tamām kardan ‘to put an end to somebody’s vanity or pride’ (Loqat-nāme-ye Dehxodā)

torki xāndan ‘to lie, to turn a blind eye to the truth’ (Loqat-nāme-ye Dehxodā)

torki raftan ‘to kill and plunder’ (Loqat-nāme-ye Dehxodā)

tork-tāz,²⁰ **tork-tāze**, **tork-tāzi** (‘running, hastening Turks, making an assault’) ‘a plundering excursion conducted with rapidity, a roving about; amorous blandishments’ (Steingass 296); ‘*tāxt-o-tāz*, *tārāg* (i.e. spoil, plunder, sack, assault, hostile irruption)’ (S. Afshar 336); cf. Tajiki *turktōz* (Shukurov II 378); **torki-tāz kardan** – **torktāzi kardan** ‘to move severely and rapidly’ (Loqat-nāme-ye Dehxodā)

tork-qari²¹ ‘(Turkish cowards/whores) name of a cruel people in Turkistan’ (Steingass 296)

¹⁸ Cf. Tajiki *turki* ‘spoliation, pillage’ (= *qoratgari*, *zulm-o-sitam*) (Shukurov II 378).

¹⁹ Tajiki *turkvor*, *turkona* (Shukurov II 378).

²⁰ *tāz*-, *tāxtan* ‘to hasten, to rush upon, to force, to attack’; *tāz*- ‘hasten; ignoble; a beloved object’.

²¹ *qar* ‘a whore, coward’ (Steingass 882).

tork-mezāğ '(of Turkish temperament, temper) wicked, deceitful, sly' (Steingass 296)

The name of the Turks, who were viewed as invaders, those who shed the Persian blood, bad-tempered neighbours, is connected with blood, red colour, war, the planet Mars, other revolving planets²² and the Moon (the emblem of Turks). In poetry one can find many startling phrases describing the planet Mars (Steingass 296): *tork-e ašqar* '(lit.) ruddy Turk', 'the sanguinary Turk', *tork-e čarx* '(lit.) revolving Turk', *tork-e mo'arbed* '(lit.) bad-tempered, quarrelsome Turk', *tork-e falak (gardun)* '(lit.) Turk of the celestial sphere', *tork-e soltān-šokuh*²³ '(lit.) the majestic Turk', *tork-e hesāri* '(lit.) besieged, strongly fortified Turk; Turkish soldier in garrison'.

Contrasts in the nature of Turks and Iranians are frequently described as the opposition between water and fire, the Moon and the Sun:

Ke čun māh-e Torkān bar āyad boland, ze xoršid-e Irānaš āyad gazand.
(Ferdousi)

'When the Moon of Turks rises high, it is injured by the Sun of Iran.'

4. The beautiful and the beloved

However, this particular Turkish-Iranian relation cannot be described only in the terms of hostility. Classical Persian poetry also brings to light that Iranians in spite of everything greatly appreciated particular charm and comeliness of Turkish girls and boys. They praised their black hair, sweet red lips, full-moon faces with a black mole, black captivating eyes (frequently called *torkān*, cf. Steingass 296).

Hame doxt-e Torkān pušide ruy, hame sarv-qadd va hame mošk ruy,
hame rox por az gol, čašm por ze xāb, hame lab por az mey, be bu-ye
golāb. (Ferdousi)

'With them are many **Turkish girls**, all with theirs faces veiled; all with their bodies taper as a cypress, and locks black as musk; all with lips sweet as wine, and fragrant as rose-water.' (transl. Jones²⁴)

²² *torkān-e čarx* '(lit.) revolving Turks', 'roving Tartars of the sphere' > 'the seven planets'.

²³ *tork-e soltān-šokuh* in some contexts may also mean: 'the world-illuminating Sun'. Other metaphores of the Sun: *tork-e nim-ruz* 'Turk of the noon'; *tork-e zard kolah* 'Turk in the yellow cap'. It is worth stressing that barbarous Turks were compared to the blood-red Mars, while the beautiful ones to the Sun. Cf. the Tajiki expression *turki čin* 'the Sun', *torki čingamol* '(lit.) beautiful Turk; the Sun' (Shukurov II 378).

²⁴ *A grammar of the Persian language* by Sir William Johnson, London 1804, p. 140.

Hence another, very popular meaning of the word **tork** ‘a beautiful boy or girl; the beloved’ (Steingass 296), *tork-e xargāh*²⁵ ‘(lit.) Turk of the sky; the beloved’ (Steingass 296); Tajiki *turki azro* ‘(lit.) Turkish girl, beautiful girl’ (Shukurov II 378), *turkvo* ‘beautiful’ (NP *turk-vā*), Pashto *turk* (hist.) ‘soldier; beautiful boy’, *turka* ‘beloved (girl)’ (Aslanov 227); cf. the mentioned above *tork-tāz*, *tork-tāze*, *tork-tāzi* ‘amorous blandishments’ (Steingass 296).

Agar ān Tork-e širāzi be dast ārad del-e ma-rā be xāl-e hendu-yeš bax-šam Samarqand o Boxārā-rā. (Hāfez)

‘If that **lovely maid of Shiraz** would accept my heart, for the black mole on cheek, I would give Samarcand and Bokhara.’ (transl. Jones²⁶)

Harifi mahvaš torki qabāpuš. (Hāfez)

‘A soft companion, bright as the moon, **lovely**, and robed in the graceful tunick.’ (transl. Hindley²⁷)

tork-roxsāre ‘(Turkish face, cheek), beautiful face’ (Loqat-nāme-ye Dehxodā)

Mahi tork-roxsāre hendu serešt ze Hendustān dāde šah rā behešt.

‘A mistress of **beautiful face** and black complexion from Hindustan is like a paradise given to the king.’

This ‘love-and-hate’ relationship is reflected in the ambiguous meaning of the words:

tork – 1. beautiful (*xošruy*, *zibā*); 2. ugly (*zešt*, *xašen*)

tork-tāzi – 1. a plundering excursion conducted with rapidity; 2. amorous blandishments

tork-čāšm (lit. ‘with eyes like a Turk, Turkish eye’) – 1. a captivating eye; 2. small, narrow, sly, sneaky eyes (a common metaphor: *mesl-e čāšm-e torkān*, i.e. ‘sly’); cf. *tang-čāšm* ‘one with narrow, close eye-lids; blind; a demoniac; a woman who has had but one husband; a Turk’ (Steingass 330).

However the real model of beauty known in Persian poetry is univocally related to the name of Čegel, a city in Turkistan, famous for handsome men and expert archers (cf. Steingass 109). Especially the young people of Čegel were praised for their extraordinary beauty. The author of *Hodūd al-ālam* describes them as good-natured (*nik-tab*), sociable (*āmīzanda*), and friendly (*mehrbān*). Their reputation for good looks made their name a recurrent term in Persian

²⁵ *xargāh* ‘tent, pavilion, tabernacle, a cottage or moveable Turkoman hut or tent, covered with felt-cloth; met. the sky’ (*xargāh-e azraq* ‘a blue tent’); cf. Tajiki *turki xirgohi* ‘the beloved’ (Shukurov II 378).

²⁶ *A grammar of the Persian language* by Sir William Johnson, London 1804, p. 28.

²⁷ *Ibid.*, p. 171.

poetry. Nevertheless, in the *Šāhnāme* Arjasp, the ruler of Turān, is called *šāh-e Čegel* (the king of Čegel). It is also known that the youths of Čegel were also captured and sold as slaves in Persia and elsewhere (see: Čegel, *Encyclopedia Iranica*, p. 109). Hāfez frequently refers to the beloved or one having beautiful face as *šam'-e čegel* 'the Čegel's candle':

Safā-ye xalvat-e xāter az ān šam'-e čegel ġuyam, foruq čašm va nur-e del az ān māh-e Xotan dāram.

'I am looking for a desirable pleasure of privacy with that Čegel's candle, my eyes are bright and my heart is full of light from her/his (?) face (the moon of Khotan).'

This linguistic and literary picture reflexing the particular Turkish-Iranian centuries-old symbiosis must be completed with common dispassionate phrases and neutral terms from everyday life concernig food, clothing, etc., which show that apart from love and hate, there were also other, more peaceful forms of co-existence (according to Loqat-nāme-ye Dehxodā, Steingass 296, and Haim 145):

torki 'horse' (used as a synonym to *asb*; cf. Ānandrāj²⁸); *asb-e torki* 'a horse or beast of burden, dull or sluggish; a pack-horse'; *torki* 'a kind of salt'; *tork-e rustāyān* '(Turk of the villagers) garlic'; *tork-ġuš*²⁹ 'coddled, parboiled'; *tork-savār* 'a horseman, cavalier' (cf. Pashto *turk* 'soldier'; *turki* 'Caesarean section (birth of sheep)'); *torki* 'a porcupine; selvage'; *torki-duzi* 'overcast stitch'; *torki zarb* 'Turkish rhythm, tempo (beating)'.

Abbreviations

Afshar, S. – Afshar, S. Gh. (et al.), *Fārsi-ye emruz*, Tehrān 1375/1966

AiW – Bartholomae, Ch., *Altiranisches Wörterbuch*, Strassburg 1904

Av. – Avestan

EI – *Encyclopaedia Iranica*, ed. E. Yarshater (www.iranica.com)

Haim – Haim, S., *Persian-English dictionary*, Tehrān 1989

Loqat-nāme-ye Dehxodā – CD-ROM edition

McK – MacKenzie, D. N., *A concise Pahlavi dictionary*, London 1971

MP – Middle Persian

²⁸ Ānandrāj – *Farhang-e ānandrāj* compiled by Mohammad Pādšāh (Šād), 1306/1888.

²⁹ Tajiki *turkčuš* 'half roasted or cooked meat which Turks used to eat', *turkčuš kardan* 'to cook meat a little; met. to leave one's work unfinished'.

Nyb. – Nyberg, H. S., *A manual of Pahlavi*, II, Wiesbaden 1974

OP – Old Persian

Shukurov – Shukurov, M. Sh. (et al.), *Farhangi zaboni tochiki*, I-II, Moskva 1969

Steingass – Steingass, F., *A comprehensive Persian-English dictionary*, London 1892